



Female figure holding chalice in agape feast, 4th century, fresco, Catacomb of Saints Pietro and Marcellino, Via Labicana, Rome. Image via Wikimedia Commons.

# 1 CORINTHIANS 8–13

Q&A: THE CORINTHIANS' QUESTIONS & PAUL'S ANSWERS

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In the next chapters, Paul answers more of the Corinthian Saints' questions and corrects their misunderstandings (see 1 Cor 1–7 for an introduction). He focuses on dietary choice versus idolatry, not giving offense, following the example of the Israelite wanderings as a type of Christ and His plan, the sacredness of the sacrament, the need for the gifts of the Spirit, and the preeminence of charity.

## 1 Corinthians 8

*Questions about idolatry—1 Cor 8:1–13*

**1 Cor 8:1 (ESV).** “*Now concerning food offered to idols.*” Paul answers the Saints' question about eating meat offered to idols. In most cities across the Roman Empire, the meat sold at markets had been slaughtered and sacrificed to idols at pagan temples. Priests took the surplus meat to market to sell.

Jews did not buy or eat meat from gentile markets because it may have been contaminated with idolatry. The Corinthian Christians questioned this too, wondering if it was inappropriate to eat this meat. Their knowledge of the gospel allowed them to see beyond the cultural perspective and realize the meat was not changed or unsafe to eat. This was a significant problem, as Paul discusses it in detail.

Paul counsels Christians to eat the market meat only if it does not offend others. Some Christian converts (whom Paul calls “weak”) denounced those who worried about idols and asserted their gospel “knowledge” allowed them to buy the meat without fear. Paul too had no fear of the food associated with idolatry as long as it did not offend others. Paul quotes their question, “all have knowledge,” but then cautions, “It is love that builds up; knowledge without love puffs up or inflates or is proudful.”<sup>1</sup>

**1 Cor 8:2 (ESV).** “*If anyone imagines that he knows something, he does not.*” Paul repeatedly attacks pride (as did Jesus; see Lk 11:37–54; 22:24–27). He calls for meekness for those who thought they had knowledge of the gospel. C.S. Lewis also addressed this in *The Screwtape Letters*. A demon writes to his protégé, “Your patient has become humble; have you drawn his attention to the fact?”<sup>2</sup>

**1 Cor 8:3 (ESV).** “*if anyone loves God, he is known by God.*” Paul contrasts the Christian God with pagan gods and identifies our God as one who knows and loves His creations (also Jn 10:14).

**1 Cor 8:4.** “*we know that an idol is nothing.*” Idols have no power and only receive honor from humans. Our generation has a similar problem with idolatry. We do not have temples to Diana or Jupiter, but we have figurative temples of sports, consumerism, drinking, gambling, pornography, entertainment, soap operas, sleazy books, laziness, electronics, and self-indulgence—all of which can become false worship. Anything that distracts us spiritually from our God and His work is idolatry.

**1 Cor 8:5.** “*there be gods many, and lords many.*” This phrase may refer to pagan gods, but the Prophet Joseph Smith saw it as referring to the one great Heavenly Father and His Son: “I testify that Paul had no allusion to the heathen gods; I have it from God. . . . I have a witness of the Holy Ghost, and a testimony that Paul had no allusion to the heathen gods in the text.”<sup>3</sup>

**1 Cor 8:6.** “*there is but one God, the Father, . . . and one Lord Jesus Christ.*” Paul’s world was saturated with multiplying gods. His understanding of one God did not negate the Son of God, Jesus Christ.<sup>4</sup>

**1 Cor 8:8 (BSB).** “*food does not bring us closer to God: We are no worse if we do not eat, and no better if we do.*” Meat was not the problem addressed by the original law; believing in idols was. In the pagan world, sacrifices were not a sign of the promised Messiah as Jewish sacrifices were. For Paul, the issue was brotherhood and charity. If anything becomes a stumbling block to the weak, avoid it.

**1 Cor 8:12 (NASB).** “*by sinning against the brothers and sisters . . . you sin against Christ.*” Paul follows Jesus’s teachings: “As ye have done it unto one of the least of these . . . ye have done it unto me” (Mt 25:40). Rather than focusing on the food, Paul looks at the broader picture and asks Christians to be less selfish and live so we do not offend others. This sounds similar to King Benjamin’s teaching that “when ye are in the service of your fellow beings, ye are only in the service of your God” (Mosi 2:17).

## **1 Corinthians 9—Apostolic Authority and the Use of Church Funds**

**1 Cor 9:1.** “*Am I not an apostle? . . . are not ye my work in the Lord?*” The Corinthians’ next question deals with Paul’s authority to direct them. Paul defends his apostolic calling as evidence. Christians added a special qualification for their Apostles in addition to the Greek meaning of *apostolos* as “one sent.” These were men whom God called and who had seen the resurrected Savior and received His commission to testify of His Resurrection.<sup>5</sup> The Saints in Corinth could attest to Paul’s testimony.

**1 Cor 9:2 (NIV).** “*For you are the seal of my apostleship in the Lord.*” The word *sphragis* (translated here as “seal”) meant “a seal, signet ring, the impression of a seal, that which the seal attests, the proof.”<sup>6</sup> Most often the word was used as a witness to the contents of a document or possession. With this image, Paul reminds the Corinthians whom he had introduced and welcomed into the fold that their conversion is proof that he worked as God’s messenger (*apostolos*). The word *seal* is found sixteen times in the New Testament—thirteen times in the book of Revelation and three times in Paul’s epistles (Rom 4:11; 2 Tim 2:19).

**1 Cor 9:3–4.** “*Mine answer to them that do examine me is this, Have we not power to eat and to drink?*” The word “power” (KJV) is also translated “right” (ESV) and “authority” (BLB). The broader context suggests that the question the Saints struggled with was the housing and feeding of Church leaders. This is interesting in light of Act 18:3, which describes that when Paul first went to Corinth, he moved in with Aquilla and Priscilla as a fellow “tentmaker . . . and he stayed and worked with them” (NIV). Repeatedly, the New Testament includes references to Paul working to provide for himself, not living off the contributions of Church members: “You yourselves know that these hands of mine have ministered to my own needs and those of my companions.”<sup>7</sup>

**1 Cor 9:5 (BLB).** “*Have we no authority to take about a believer as a wife, as also the other apostles and the brothers of the Lord, and Cephas?*” Paul compares himself with the other leaders, including Jesus’s half-brothers, James, Joses, Jude, and Simon (Mk 6:3). Paul defends himself, claiming he eats like them and has a family like them. This is the New Testament’s strongest evidence of Paul’s marriage. We learned of Peter’s marriage when Jesus healed his mother-in-law (Mk 1:30). Most Jewish men married by the time they were twenty, and men across the Roman Empire married by twenty-five (or else they had to pay an extra tax).<sup>8</sup>

**1 Cor 9:6 (BSB).** “*Are Barnabas and I the only apostles who must work for a living?*” Paul’s first companion was a Levite and fellow Apostle, Barnabas (Act 9:27). The two were not serving together when Paul met the Corinthians. This verse implies that Paul had plenty of means and skills but chose to work to not be a burden on the Saints and to set an example.<sup>9</sup>

*The servant is worthy of his hire—1 Cor 9:7–14*

**1 Cor 9:7 (NIV).** “*Who serves as a soldier.*” Paul likens himself to members of the military, who received pay for their services to the state. Because as an Apostle he, too, protects people and works for

them, he feels justified in receiving their financial help at times. Likewise, he gives an example from the law of Moses stating that farmers had to make sure their oxen were fed. Certainly if God cares about His animals, He will care for His special servants (Deu 25:4 and 1 Tim 5:18). Paul had “sown spiritual seed” among the Corinthians, but he did not “reap a material harvest” (1 Cor 9:11 NIV).

**1 Cor 9:12 (BSB).** *“If others have this right to your support, shouldn’t we have it all the more? But we did not exercise this right.”* We do not know the full problem, but Paul sounds frustrated. He worked to avoid being a financial burden to the Saints, “lest we should hinder the gospel,” while other leaders were financially supported. Repeatedly, Paul states that he earned his living without expressing the same exasperation (see verse 3), which suggests something else was going on here. He also says that he was not asking for any payment: “I am not writing this to suggest that something be done for me. Indeed, I would rather die” (1 Cor 9:15 BSB).

**1 Cor 9:13 (NIV).** *“Don’t you know that those who serve in the temple get their food from the temple.”* Paul describes the temple practice in which the priests and Levites received one-fourth of the sacrificial meat and grains as their tithe for sustenance. Jesus likewise taught, “The laborer deserves his wages” (Lk 10:7 ESV). Jesus initially sent the Twelve out without purse and scrip so that they would live off the people they taught, but this was changed at the Last Supper (Mk 6:7–10; Lk 22:36).

#### *Paul the servant to all—1 Cor 9:16–23*

**1 Cor 9:16–17 (NIV).** *“when I preach the gospel, I cannot boast, since I am compelled to preach. . . . I am simply discharging the trust committed to me.”* Paul is not bragging; rather, he feels obligated to magnify his calling as an apostolic missionary. He was entrusted “with a commission” (RSV), or “stewardship” (ESV), but not necessarily a “dispensation” (KJV).<sup>10</sup>

**1 Cor 9:19.** *“Though I be free from all men, yet have I made myself servant unto all, that I might gain the more.”* Paul wanted to serve, which gave him freedom. Martin Luther also used this paradox: “A Christian man is a most free lord of all, subject to none. A Christian man is a most dutiful servant to all, subject to all.”<sup>11</sup> Saints can become spiritually and physically free when we submit to the Lord’s bounds.

**1 Cor 9:20–22 (NIV).** *“To the Jews I became as a Jew. . . . To those not having the law I became like one not having the law. . . . I have become all things to all people.”* Paul was flexible—a quality that aided his missionary service. We have no evidence that he flipped back and forth between beliefs, but rather his versatility focused on building the kingdom. As to not offend Jews, he adopted their dietary and washing laws, and vice versa for Gentiles, or those “without the law.”

#### *Run for the eternal reward—1 Cor 9:24–27*

**1 Cor 9:24 (NIV).** *“Run in such a way as to get the prize.”* Paul used an athletic metaphor (as he did eleven other times) that was familiar to the Corinthians.<sup>12</sup> The Isthmian Games were held in Corinth

every other year from 40 BC to ca. AD 390. At these games, only the winner received a prize, but in the Christian contest, all who sincerely try may run (or live) and receive God's prize (D&C 76:50–70).

**1 Cor 9:25 (BSB).** *“Everyone who competes in the games trains with strict discipline.”* Paul called on the Saints to live with as much discipline and self-control, or “temperance” (KJV), as an Olympian. The Olympians' prize was a perishable wreath made from parsley or wild celery or, later, from pine boughs.<sup>13</sup> Yet in the race of life, for which we train spiritually, the prize from God is incorruptible.

**1 Cor 9:26–27 (ESV).** *“I do not run aimlessly; I do not box as one beating the air. But I discipline my body and keep it under control, lest . . . I myself should be disqualified.”* Paul's example of a boxer is intense. The Greek word for “discipline,” *hupópiázó*, means “to strike under the eye, hence: I bruise, treat severely, discipline by hardship, molest, annoy, harass, worry, exhaust.”<sup>14</sup> This extreme physical stress is described in other Bible translations; for example, “I pummel my body and make it a slave” (EXB). Paul is resolute when he says to “subdue the body.”

Christians daily live with the goal of coming closing to Christ by developing His characteristics. As we discipline ourselves to do so, a glorious promise awaits: “Our garments may be pure, that we may be clothed upon with robes of righteousness, with palms in our hands, and crowns of glory upon our heads, and reap eternal joy for all our sufferings” (D&C 109:76).

## 1 Corinthians 10

*The Exodus cycle: Foreshadowing the plan of salvation—1 Cor 10:1–5*

**1 Cor 10:1–2 (NIV).** *“brothers and sisters, . . . our ancestors were all under the cloud and that they all passed through the sea. They were all baptized . . . in the cloud and in the sea.”* Earlier, Paul connects the paschal lamb with Jesus (1 Cor 5:7). In this chapter we find eight more connections between the Exodus cycle and Jesus's mortal ministry, as well as a mini plan of salvation. The Jews in Paul's audience knew these stories. Paul uses them as examples, or signs and shadows, to not only avoid idolatry but also testify of Jesus as the promised Messiah. His list touches on only a few of the parallels we find in the same Exodus cycle that symbolically point us to Christ's plan.

Paul connects the Israelites' crossing of the Red Sea with Christian baptism. Symbolically, they left their old life in Egypt (or the world) and started anew to serve God as their new King. The Israelites' physical journey became a forty-year cleansing process (forty represents a purification period after childbirth).<sup>15</sup>

The Israelite wanderings, starting with Ex 19:10–11, typify our human journey from our first estate through immortality: “Go to the people and consecrate them today and tomorrow. Have them wash their clothes and be ready by the third day, because on that day the Lord will come” (NIV). The *Legends of the Jews* referred to this experience as the Israelites' baptism.<sup>16</sup> Yet when it was time to see the Lord, the frightened children of Israel asked Moses to go for them. They rejected this opportunity to enter His presence and so were given the lower law of the administration of angels instead of the higher law.

Table 1. Parallels between the Exodus cycle, Jesus’s life, and the plan of salvation found in 1 Cor 10

Exodus cycle	Fulfillments in Christ	Plan of salvation
Passover lamb slain	Son of God slain	Atonement of Jesus
Moses called as prophet and high priest	“One like unto Me,” Great High Priest	Be Like Him
Crossed the Red Sea	Baptism	Baptism
Cloud by day and pillar of fire by night	The Spirit	Spirit’s guidance, protection
Moses received the law on Mount Sinai	Sermon on the Mount—the higher law	Live the law of the gospel
Idolatry and immorality	Overcame temptations	Overcome temptations
Tabernacle	Opened veil to Holy of Holies	Temple covenants to see God
Serpents on staff—the people look and are healed	Suffered on cross	Faith in redemption of Christ
Battle of Rephidim—raised arms (Battle of the Dead Ones)	Triumphed over death—was raised up (Released spirit prisoners)	We will be raised to resurrection (immortality or exaltation)
40 years wandering in wilderness	40 days of Fasting as a purifier	Probationary state
Joshua leads into the promised land	Jesus leads to eternal promises	Follow Lord to promised heaven

**1 Cor 10:3 (NIV).** *“They all ate the same spiritual food.”* Num 11:7 describes manna as coriander-seed-like honey wafers, but the name literally means, “What is it?” God provided this divine food in abundance, just He provides us with spiritual food in abundance. Symbolically, the manna represented the bread of life, or the Lord’s teachings.

**1 Cor 10:4 (BSB).** *“and drank the same spiritual drink . . . the spiritual rock that accompanied them . . . was Christ.”* When God’s gift of water flowed out from the rock, it symbolized God’s living waters that sustain us eternally (Num 20; Jn 4). The bread and water also symbolize the sacrament and Atonement.

**1 Cor 10:5 (NIV).** *“God was not pleased with most of them; their bodies were scattered in the wilderness.”* God called all the children of Israel, but many would not soften their hearts and obey Him. All who were over twenty years old when they left Egypt—except Joshua and Caleb—died in the wilderness because of disobedience. Paul pled with the Christians to not fall into the same tragic path

(Paul expanded on this theme in Hebrews). Symbolically, mortal life is seen as wandering in the wilderness for a purification period (also see Lehi's tree of life vision, in 1 Ne 8).

**1 Cor 10:6 (NIV).** “*Now these things occurred as examples to keep us from setting our hearts on evil things.*” Paul adds an additional message: beware of idolatry. The children of Israel fell into idolatry with the golden calf.<sup>17</sup> Paul cites Ex 32:6 as an apt summary of idol feasts that Corinthians attended.

**1 Cor 10:8–10 (BSB).** “*We should not commit sexual immorality, . . . test the Christ, . . . [nor] complain as some of them did.*” Paul highlights a few of the Israelites' sins that still applied to the Christians.<sup>18</sup>

**1 Cor 10:11 (BSB).** “*these things happened to them as examples . . . as warnings for us, on whom the fulfillment of the ages has come.*” Jesus was the great fulfillment of the ages. God used the history of Israel as an example for future generations to avoid duplicating their mistakes and to identify Jesus as the promised Messiah.<sup>19</sup>

**1 Cor 10:13.** “*God . . . will not suffer you to be tempted above that ye are able.*” Our omniscient God knows our capabilities better than we do and gives an empowering promise: when disciples trust Him, we can overcome. Yet, many times we succumb to self-centered or prideful thoughts, including fear and bad habits. Through the Savior, we can find empowerment to avoid sin and repent.

**1 Cor 10:13.** “*God . . . will with the temptation also make a way to escape.*” Disciples can escape the influence of temptations. God helps us do this on two levels: First, in the face of temptation, God provides commandments and the Spirit's guidance. And second, when we do sin, God provides an escape from the eternal consequences through the Redeemer's Atonement and our repentance.

### *The sanctity of the sacrament—1 Cor 10:16–21*

**1 Cor 10:16 (BSB).** “*Is not the cup of blessing that we bless a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ?*” As we flee from idolatry, we can run to the source of safety and truth—our Savior. The symbols from the Lord's Last Supper include the cup at the end of the Passover meal known as the cup of redemption, which Paul refers to as the “cup of blessing” (Ps 16:5 CSB). For thousands of years, Jews have held the cup and prayed, “Blessed art thou, O Lord our God, King of the universe who created the fruit of the vine.” Paul ties the Passover symbols to Christ as we remember Him and share in “communion of the body of Christ” (KJV).

**1 Cor 10:17 (BSB).** “*we all partake of the one loaf.*” One loaf symbolizes the potential spiritual unity among the Saints that arises when all strive to repent and take on Christ's name in the sacrament. Disciples' desires can become one with His desires, creating spiritual unity with our God. Paul also highlighted that all—including all genders, ages, and nationalities—can be unified in the Spirit as disciples submit to Jesus.

**1 Cor 10:18 (BSB).** “*those who eat the sacrifices fellow partakers in the altar.*” Paul reminds his audience that at the temple in Jerusalem, Israelite priests and Levites shared the sacrifices as a meal with God. These earlier Mosaic teachings and covenants are consistent with the Lord’s sacrament.

**1 Cor 10:20 (BSB).** “*I do not want you to be participants with demons.*” Greeks and Romans also had a sacred table fellowship tradition. But Paul warns them not to try to drink, eat, or live in a way that combines the counterfeit gods in pagan worship.

*Do all to the glory of God—1 Cor 10:23–11:1*

**1 Cor 10:23 (JST).** “*All things are not lawful for me, but for all things are not expedient: all things are not lawful for me, but for all things edify not.*” Paul returns to the list of the Saints’ questions quoted earlier (1 Cor 7:1). The verse begins with a false statement. Modern translations give a similar message to that of the JST: “I have the right to do anything, you say—but not everything is beneficial” (NIV). These statements return to the ideas from 1 Cor 6:12 and 8:1 on freedom and things offered to idols.

**1 Cor 10:24 (JST).** “*Let no man seek therefore his own, but every man another’s wealth good.*” This speaks to looking for each other’s eternal good. The change to “good” in the JST is also used by the RSV, NAS, and NIV. Other translations render the word “interests” (NEB) and “advantage” (JB).

**1 Cor 10:25 (BSB).** “*Eat anything sold in the meat market without raising questions of conscience.*” This speaks of how completely emancipated Paul was from Jewish food obligations (as was Peter, see Act 11:2). The meat markets, or “shambles” (KJV), in Corinth sold other foods also.

**1 Cor 10:27–29 (NIV).** “*If an unbeliever invites you to a meal and you want to go, eat whatever is put before you. . . . But . . .*” Paul repeats his accommodating counsel from 1 Cor 8, which directed the early Saints to judge by the higher law of love and consideration for others’ needs. If a new convert or a pagan neighbor misunderstands your allegiance to God, then do not eat the offensive foods.

**1 Cor 10:33 (NIV).** “*I am not seeking my own good but the good of many.*” Paul had pure motives—he was not trying to “please men” but was adapting in order to build the kingdom of heaven (Gal 1:10).

## **1 Corinthians 11**

**1 Cor 11:1 (NIV).** “*Follow my example, as I follow the example of Christ.*” Paul admonished the Saints to be discerning and imitate, or follow, him only when he followed Jesus. As Jesus gave Himself to others, so too disciples should serve others. Paul used this same phrase in 1 Cor 4:16 when he encouraged others to be self-sufficient and work with their hands as he did.



*Commendation: Unveiling the veil—1 Cor 11:2–16*

**1 Cor 11:2.** “*Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.*” Paul opens another of the Saints’ questions by commending them for keeping the “ordinances” (KJV) or “traditions” (NRSV) that he had passed down. The word *ordinances* carries significant meaning in the restored Church, but the Greek word *paradosis* has a broader definition that includes “handing over, delivery, hence teaching committed to a pupil” or “transmission.”<sup>20</sup> Many modern English translations of this verse read “directions” (DBT), “traditions” (RSV, ESV, NASV), or “teachings” (NIV). In the Septuagint, *paradosis* also described special teachings handed down orally.<sup>21</sup>

To understand Paul’s definition, notice how he uses the same word as a noun in his epistles five times.<sup>22</sup> Just a few verses later, in 1 Cor 11:23, he uses the verb form of the word when he speaks of the sacrament of the Lord’s Supper: “I have received of the Lord that which also I delivered [*paradidómi*] unto you.”<sup>23</sup> Joseph Smith taught that Paul had all the ordinances we know of in the restored Church.

**1 Cor 11:3.** “*But I would have you know.*” Paul uses this phrase four times in this epistle to correct a misunderstanding.<sup>24</sup> The Saints must have needed correction on an ordinance. Some interpret the next seven verses as Paul advocating for a Christian hair or dress code. However, from the perspective of correcting the Corinthians or answering their questions about an ordinance, I see Paul offering the doctrinal background behind an ordinance during which women wore a head covering in special prayers.

**1 Cor 11:3.** “*the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.*” The Greek word for “head,” *kephale*, has two meanings. Symbolically it refers to “source or origin,” like in English.<sup>25</sup> Paul uses both meanings in these verses but first states God’s order of human creation: God the Father created, or was the source, of Christ, who was the origin of man. And man, via his rib, was the source of his partner, woman.<sup>26</sup> We find confirmation of this throughout the Bible, including in Jn 1:3, 20:17, and Gen 2:22. In a few sentences, Paul takes this order of Creation and then reverses it, honoring woman as a cocreator with God, being the source of the next generation (1 Cor 11:12).

This chain of interlocking relationships connects humanity with its Creators and becomes the foundation of Paul’s instruction. Paul does not intend this order to demean women.<sup>27</sup> In the ancient world, linking someone with deity honored and empowered them. Three times in this section he describes the origin of intertwining genders (1 Cor 11:3, 8, 12) and also describes men and women as connected to their Creators through a symbiotic mutuality in which they share responsibility for one another.<sup>28</sup>

Paul does not make a case for male superiority. In verses 10–12, he speaks of women as privileged with authority and indispensable to men. The section encourages a positive interrelationship between the genders. This is why I do not agree with those who interpret these verses as stating that men are to rule over women. I do not find evidence for that in the Pauline Epistles at large nor specifically in this section. When Paul refers to a ruler, he uses different words—for example, *archon* (Rom 13:3), *proistemi* (1 Tim 3:5; 5:17), *brabeuo* (Col 3:15), and *hegeomai* (Heb 13:7, 17, 24). Furthermore, Jesus denounced unrighteous dominion and superiority of any kind (Mt 19:16; Mk 10:17).

**1 Cor 11:4. “Every man praying or prophesying, having his head covered, dishonoureth his head.”** Paul uses the dual meaning for *head*, referring to men’s physical and figurative head. First, if men cover their heads, they dishonour God. Jewish men did not cover their heads at that time (that practice came well after the temple was destroyed).<sup>29</sup> Second, in verse 7, Paul explains that because God had created man in His image and glory, if men covered their heads, they would not acknowledge that affiliation (Gen 1:27). In other words, if men covered their heads in this special prayer setting, they dishonored their origins, thus devaluing their Christian beliefs. However problematic male head covering was, the bigger issue was that women were not covering their heads (this becomes Paul’s subject for the next five verses).

**1 Cor 11:5. “But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head.”** If we read the inverse of this statement, we see that Paul declares women were allowed to “pray and prophesy” (*propheteuo*, “to speak forth under inspiration”) with men in the early Christian churches. This is an empowering change from Judaism’s refusal to allow women to worship with men. According to Paul, men honor their relationship to God by uncovering their heads, and women honor their husbands and God by veiling their heads. Paul explains this dichotomy in verse 7.

**1 Cor 11:7. “For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.”** What did Paul mean by “woman is the glory of man” in the context of man being the glory of God? Paul changes the statement in Genesis that said both genders were created in God’s image and limits it to males.

**Gen 1:27**

God created man in his own image,  
in the image of God created he him,  
male and female created he them.

**1 Cor 11:7**

He is the image and glory of God.

It appears that Paul wanted to highlight woman as the “glory of man,” as something different from the “glory of God.” But why? Some limit the discussion to gender-distinctive clothing, but I see Paul exploring the theology behind human interactions with God.

Within the context of this letter and the New Testament at large, we can safely assume Paul did *not* mean that God created women solely to glorify men nor that men could use women for glory in a manipulative or disrespectful manner.<sup>30</sup> Paul described woman as a symbol of human potential since she facilitates human reproduction. In this sense, women represent the glory of humanity because they allow humanity to achieve their glory.

To some readers it does not seem appropriate that the man takes on a vicarious role of representing the image and glory of God while the woman represents the glory of supplicating humanity. Yet this is consistent with the biblical depiction of woman as God’s people or the Church.<sup>31</sup> The underlying principle that sheds light on these verses is found in Mose 1:39. If God’s work and glory is “to bring to pass

the immortality and eternal life of man,” then the same should hold true for humanity’s work and glory. Without the woman, humanity cannot achieve God’s work and glory. The union is a glorious thing. Nevertheless, in the hierarchy of God, the glory of humanity should not overshadow the glory of God, so glorious woman covers her face out of respect to God.<sup>32</sup>

**1 Cor 11:10.** *“For this cause ought the woman to have power on her head because of the angels.”* The KJV reads “power,” but the NIV more accurately translated this as “authority.” Paul repeatedly addresses the topic of authority in this epistle. This time, he focuses on women’s authority in the Church. Angels were mentioned in Eden as guards of the tree of life. Paul adds that angels also watch over women and give them authority and power. In early Christianity, women donned their prayer veils as priestesses. The biblical scholar F. F. Bruce explained:

The veil is not a sign of the woman’s submission to her husband’s authority, nor even of her social dignity and immunity from molestation; it is a sign of her authority. In the synagogue service a woman could play no significant part. . . . In Christ she received equality of status with man: she might pray or prophesy at meetings of the church, and her veil was a sign of this new authority. Its ordinary social significance was thus transcended. As a man in public worship manifests his authority by leaving his head unveiled, so woman manifests hers by wearing a veil. . . . By discarding the veil Corinthian women were ignoring the [blessings set up by Christ for women].<sup>33</sup>

Joseph Smith made only one change to 1 Cor 11 in the JST: “power” to “covering” (1 Cor 11:10). The change identifies a priestess’s head covering as a sign to the angels. Elsewhere we read of a female version of the ministry of angels (Moro 7:29, 37; D&C 109:76). Brigham Young taught that angels guard the entrance to heaven, where both women and men give signs and tokens to return to the presence of God.<sup>34</sup> This is consistent with the Hebrew word for *atonement*, which means “covering.” Eve and her children became covered through the Savior to again commune and return to God.

**1 Cor 11:11–12.** *“Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman.”* Paul ends his explanation by stressing the complete interdependence of men and women—woman was created from man, and man is born of woman. The description encompasses the Edenic creation and birth process. Each mother opens the veil to mortality, just as Jesus opened the veil of immortality. A woman’s womb symbolizes a veil of life because spirit children pass from heaven to earth through it.

**1 Cor 11:12.** *“but all things of God.”* Paul implies a covenantal relationship with God (compare D&C 132:15). Through this trio of unity, Paul teaches the mutuality of eternal marriage.<sup>35</sup> Paul’s promotion of marital interdependence is consistent with statements made earlier in the epistle (1 Cor 7:2–3, 12–14). The interrelationship of genders speaks to the worth of women as equals to men.<sup>36</sup> Paul’s

request for women to wear veils during prayer has nothing to do with gender inequality and everything to do with empowering relationships, along with the authority to participate in Christian worship.

**1 Cor 11:13. “Judge in yourselves: is it comely that a woman pray unto God uncovered?”** In this new Christian order, Paul taught that it was proper for women to pray and prophesy, or testify. Their veils witnessed to their authority to act in that proper manner. The word behind “comely” (*prepo*) also meant “fitting, to stand out, to be conspicuous, eminent, becoming, seemly, or fit.”

Paul concluded this subject by reminding the contentious Corinthian Saints that clothing worn during ordinances signifies the relationships between God, Christ, men, and women (1 Cor 11:16). The people were not a law unto themselves on this matter. He calls for a unity of the faith among all the churches of God—even in the practice of women wearing veils when praying and prophesying during ordinances.

**1 Cor 11:15–16 (NIV). “If anyone wants to be contentious about this, we have no other practice—nor do the churches of God.”** The early Church may have mixed up social hair and dress customs that surrounded Jewish women’s veiling in public. Modern prophets emphasize modesty but rarely more.

#### *The sanctity of the Lord’s Supper—1 Cor 11:17–34*

**1 Cor 11:17 (NIV). “In the following directives I have no praise for you, for your meetings do more harm than good.”** Paul addressed another question relating to the Lord’s Supper. The early Christians ate more than just a piece of bread for their sacrament but had a meal of a small barley loaves and diluted wine.<sup>37</sup> Paul’s answer suggests they had forgotten the purpose and symbols of the Lord’s Supper and saw it as a common meal or linger longer. This problem had become another division, or *schismata* (which Paul first addressed in 1 Cor 1:10). But this time, it was because of heresies.

**1 Cor 11:21 (BSB). “For as you eat, each of you goes ahead without sharing his meal. While one remains hungry, another gets drunk.”** It seems the Corinthians Saints were not eating their sacrament feast reverently together in honor of the Lord but instead were using it as a social event, even starting before all the members arrived and getting drunk off the sacramental wine. While some indulged their appetites, others were left hungry. Some scholars suggest that everyone brought food but did not always share. Whatever they were doing, it was not in keeping with the sacred nature of the sacrament, meant to be in remembrance of the Lord’s body and blood.

**1 Cor 11:23 (NIV). “I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread.”** This is the oldest account we have of the first sacrament. Paul claimed he learned this from the Lord, but Paul was not at the Last Supper. He must have learned about it through revelation in a vision or inspiration. Paul rehearsed the sacred text to teach the offenders reverence for the Lord’s Last Supper. Paul includes its parallels to the Passover feast: “After supper he took the cup.”

**1 Cor 11:28 (NIV).** “*Everyone ought to examine themselves before they eat of the bread and drink from the cup.*” Paul taught disciples the need to personally examine our covenants with God—with humility and meekness—so that we can repent *before* we participate in the covenant, remembering Jesus’s Passion or suffering on our behalf. The Greek word *dokimazo*, here translated “examine,” also means “to test, by implication to approve.” When we examine or test ourselves, we have the perspective to engage in the process of returning our whole heart to God. We can ask, “Are we aware of our sins, and are we trying to overcome them? Are we truly repentant? Are our hearts filled with hatred or anger or bitterness toward another, or do we feel at peace? Are we living more righteously this week than last? Do we truly appreciate what the Savior did for us?” In the restored Church the Lord taught Joseph Smith, “By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them” (D&C 58:43).

**1 Cor 11:33–34 (NIV).** “*So then, my brothers and sisters, when you gather to eat, you should all eat together. . . . And when I come I will give further directions.*” Paul admonished the Saints to practice more order and respect—both for each other and for God—by waiting to begin the Lord’s Supper together. (In defense of the Corinthian Saints, imagine what it would have been like to live without clocks. Start times for meetings would have been hard!) Paul hoped to address other issues in person.

## **1 Corinthians 12**

### *Spiritual gifts—1 Cor 12:1–11*

**1 Cor 12:1 (NIV).** “*Now about the gifts of the Spirit, brothers and sisters.*” Paul addressed another problem based on either the questions or reports he had received (1 Cor 7:1). Paul wanted to inform the new converts about the importance of identifying gifts of the Spirit and discerning them from the counterfeit manifestations of the devil. Jesus had promised that the power of the Spirit would be manifest, but the early Saints were confused as to what was a spiritual manifestation and what was a counterfeit. The Lord also gave the Prophet Joseph Smith revelations on identifying spiritual gifts during the Second Great Awakening (D&C 46, the seventh article of faith, and Moro 7).<sup>38</sup>

**1 Cor 12:2.** “*ye were Gentiles, carried away unto these dumb idols.*” The relatively new Corinthian Saints were both Jewish and gentile converts. It appears some confused part of their past idolatry with Christian ideals. Paul referenced a pagan practice in which an individual felt transported to a hypnotic or ethereal state through the use of poppies or something else. These rituals included “trances, seizures, rantings, and ecstatic utterances.”<sup>39</sup> The users felt a frightening feeling or demonic presence that only left once they would curse the pagan god. Also, in classical Greek literature, we can read of several people—like Apollo and Cassandra of Troy, to name a few—speaking in strange languages.<sup>40</sup> The Greeks attributed fortune telling to their pagan gods. All of these are demonic counterfeits of the gifts given by God’s Holy Spirit. Paul tried to teach the Saints the difference between divine and satanic spirits.

**1 Cor 12:3 (NIV).** “no one can say, ‘Jesus is Lord,’ except by the Holy Spirit.” The early Saints were not experienced in differentiating between a true witness of the Holy Spirit and the devil. So Paul started with the basics—seek the Spirit’s witnesses that Jesus is the Lord God.

**1 Cor 12:4–6 (NIV).** “There are different kinds of gifts, but the same Spirit distributes them.” Paul begins with some general background and instructions about the workings of the Spirit of God. Even though God assigns different disciples different gifts, or “ministries” (BSB), they are all of God.

**1 Cor 12:7 (NIV).** “the Spirit is given for the common good.” This key point helped the Saints understand that the Spirit will give the gifts only for blessing others and building the kingdom (D&C 46 states this qualification five times in verses 9, 10, 12, 26, 29). No selfish motives work; the gifts exist *only* to further God’s work. When we are serving others, we can call on the Spirit to help in a special and powerful way.

**1 Cor 12:8–11 (BSB).** “To one there is given through the Spirit . . . to another gifts of . . .” Paul organized the gifts in pairs (except for faith), even though our verses cut those pairs. The gifts of the Spirit are so important to Christian disciples that each of the standard works contains detailed expositions on each gift. Prophets from many dispensations have encouraged believers to seek them wisely and regularly.

Table 2. Gifts of the Spirit across the standard works

1 Cor 12:1–11	Moro 10:7–8	D&C 46:8–31	Art. of Faith 1:7	Rom 12:6–12
Testify of Jesus		Know Jesus, the Son	Revelation	Exhort
		Believe others’ testimony		
Administrations		Administrations		Rule/preside
Operations		Operations		Ministry
Wisdom	Teach wisdom	Wisdom		
Knowledge	Teach knowledge	Knowledge		
Prophecy	Prophecy	Prophecy	Prophecy	Prophecy
Miracles	Miracles	Miracles		
Discern spirits	Ministering spirit	Discern spirits		
Interpret tongues	Interpret tongues	Interpret tongues	Interpret tongues	
Tongues	Tongues	Tongues	Tongues	
Healing	Healing	Faith to heal	Healing	
Faith	Faith	Faith to be healed		Faith
Hope	Hope			Hope
Charity	Charity			Charity/love
	Beholding angels		Visions	
				Teaching

Table 3. Gifts of the Spirit by verse

1 Cor 12–13	D&C 46	Moro 10
12:3 testify that Jesus is the Lord	46:13 know Jesus is the Son	
12:8 word of wisdom	46:17 word of wisdom	10:9 wisdom
12:8 knowledge	46:18 knowledge	10:10 knowledge
	46:14 belief on others' words	
12:9 faith	46:20 faith to heal	10:10 faith
12:9 healing	46:19 faith to be healed	10:11 heal
12:10 miracles	46:21 miracles	10:12 miracles
12:10 prophecy	46:22 prophecy	10:13 prophecy
12:10 discerning of spirits	46:23 discerning of spirits	10:14 ministering Spirit
11:10 behold angels		
12:10 tongues	46:24 tongues	10:15 tongues
12:10 interpretation of tongues	46:25 interpretation of tongues	10:16 interpret tongues
12:13 baptism and confirmed with the Spirit		
12:28 apostle, prophet, teacher, help, administrator, government	46:29 head 46:15 operations, administration	
13:1 charity		10:20 charity
13:13 hope		10:20 hope

*The body and its members—1 Cor 12:12–26*

**1 Cor 12:12.** *“For as the body is one, and hath many members . . . so also is Christ.”* Paul used the image of Christ’s body again (see 1 Cor 6:15; 10:17; 11:29). Paul asked the members to appreciate their diversity in manifestations of the different gifts of the Spirit while at the same time emphasizing the need for individuals to cooperate for the well-being of the whole Church.

**1 Cor 12:13 (NIV).** *“For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free.”* This is the one place in the Epistles that alludes to the baptism of the Spirit. The Spirit cleanses and adopts both Jews and Gentiles to become Christians. It appears that Paul may have had access to Jesus’s words and paraphrased them from Jesus’s sermon in Jerusalem at the Feast of the Tabernacles (“If any man thirst, let him come unto me, and drink . . . rivers of living water” [Jn 7:37–38]). After the author of John recorded Jesus’s call, he introduced the Spirit: “The Spirit, whom those having believed in Him were about to receive” (Jn 7:39 BLB). Paul similarly explains, “We were all given the one Spirit to drink” (1 Cor 12:13 NIV). The Savior, His Spirit, and His teachings become the Living Water.

**1 Cor 12:15.** *“If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?”* Paul applied an analogy of body parts to the functioning of the Church. He playfully explains that to fully function, the Church needs all people and gifts.

**1 Cor 12:23 (CSB).** *“And those parts of the body that we consider less honorable, we clothe these with greater honor.”* Even the less obvious body parts are indispensable (RSV). Symbolically, the Lord clothes or “bestows” (KJV) His disciples with gifts to make them better. This image ties to the Hebrew word for “atonement,” *kaphar* (“to cover”). Christ’s Atonement covers and enable the repentant to receive God’s grace and gifts. In Gen 30:20, the Hebrew word for “endowed” (NAS) or “endued” (KJV) can also be translated “bestowed” or “clothed.” God’s omniscience sees value in each part of the body in His plan.

**1 Cor 12:25 (BSB).** *“there should be no division in the body, but that its members should have mutual concern for one another.”* Our body works in harmony and interdependently; so is the functioning of the Church. There should be no discord or schism in the body or in the healthy Church.

### *Exercising spiritual gifts in the Church—1 Cor 12:27–31*

**1 Cor 12:27 (ABPE).** *“you are the body of The Messiah and members in your places.”* This Aramaic translation keeps the name Messiah rather than the Greek Christ. Paul opened this section by using the Greek emphatic form *hymeis*, “you.” He wanted the Saints to actively work together and build the kingdom. He hoped to empower them to seek these spiritual blessings.

**1 Cor 12:28 (NASB).** *“God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, and various kinds of tongues.”* Paul included in his discussion of gifts a list of eight different Church responsibilities or callings. By connecting callings to gifts we realize the Lord will magnify and empower those who serve Him with spiritual gifts. The list of callings is not exhaustive (just as the list of the gifts of the spirits varies in Eph 4:1). In the New Testament, the title of prophet was applied to those inspired Saints who spoke from God (but not as the head or president of the Church as in modern times). “Helps” is also translated “helpers” (RSV), “assistance” (NAB), or those with the ability to help give relief to the poor, weak, or sick. “Governments” or “good leaders” (JB) were local authorities who supplemented the Churchwide leadership. In a parallel fashion, Paul repeats the same list as seven questions—“Are all apostles?”—only skipping “helps.”

**1 Cor 12:31 (NIV).** *“Now eagerly desire the greater gifts.”* Other translations read “be ambitious for” (JB), “covet” (KJV), and “earnestly pursue” (JB2000). Paul teaches that the spiritual gifts are not all equal; one will help the Saints reach their highest goal.

## **1 Corinthians 13—Charity, the Supreme Gift of God**

Paul’s thesis is that the ability to have Christlike love surpasses the richest spiritual endowments. Richard Anderson wrote, “This is the most moving chapter in the New Testament outside of Jesus’s teachings.



Like the Sermon on the Mount it teaches the disease not the symptom.”<sup>41</sup> Paul wants to get at the root cause, not just the superficial issues. In particular he advocates for a kind of love that will transform us from the inside out. The Greek word *agape* is translated in the New Testament eighty-six times as “love” and twenty-seven times as “charity.” (Other Greek words are translated “love,” but I will focus on *agape* here.) Outside of the New Testament, *agape* alone does not have the force that Paul attached to it as “divine love” or, as Moro 7:47 defined charity, “the pure love of Christ.”

**1 Cor 13:1.** “[If] I have not charity, I am become as sounding brass, or a tinkling cymbal.” Paul compares seven examples of great spiritual gifts with the gift of charity to teach that no matter how wonderful other gifts and attributes may appear, without charity in one’s heart, the gift or service would not be as meaningful.

**1 Cor 13:4.** “Charity suffereth long, and is kind.” Paul highlights the progression from *prioritizing* to *developing* charity. His list is like a handbook on how to cultivate charity. The character of Christ is patient, or longsuffering. The next trait, kindness, has a broader meaning in Greek: “useful.”

**1 Cor 13:4.** “charity envieth not; charity vaunteth not itself, is not puffed up.” Paul denounces jealousy and unhealthy competition that belittles another’s success. He asks the Saints to avoid envy. Charity has no room for saying or doing anything with selfish motives. A person with charity “is not puffed up” with arrogant pride. In this dispensation, Elder Neal A. Maxwell taught that selfishness is the root of sin.<sup>42</sup>

**1 Cor 13:5.** “Doth not behave itself unseemly, seeketh not her own, is not easily provoked.” A charitable person behaves properly and is not rude, crude, or “unseemly.” Charity “is not self-seeking” (BSB), “does not insist on its own way” (ESV), and looks outside itself to the needs and interests of others. If the Saints have developed patience, as listed in verse 4, then they are “not irritable or resentful” (ESV) or prone to anger or taking offense. They take responsibility for their emotions without blaming another. There is no room for feeling like a victim with charity.

**1 Cor 13:5.** “thinketh no evil.” The final phrase in this verse has many meanings, including deliberately conjuring up problems against others or spreading falsehoods and gathering defamatory, resentful data to stir up contention. This also includes figuratively stepping on another to build oneself up. (Pornography and other self-satisfying habits that demean others also fall into this category.) In this way, Paul’s phrase sounds similar to Zech 8:17: “Let none of you devise evil in your hearts against his neighbor” (ASB). The NIV translates this phrase, “It keeps no record of wrongs.”

**1 Cor 13:6.** “Rejoiceth not in iniquity, but rejoiceth in the truth.” Someone who has felt Christlike love does not rejoice in injustice or evil but finds joy in truth. Love includes a social dimension for all, too.

**1 Cor 13:7.** “Beareth all things, believeth all things, hopeth all things, endureth all things.” Charity “is always supportive” and “protects” all things (CEV, NIV). “Beareth,” *stegó* in Greek, also means “to cover closely (so as to keep water out), generally to bear up under” and is used to “conceal,

ward off, bear with, endure patiently.”<sup>43</sup> If someone “believes the best in all” (ISV), then they eagerly give others the benefit of the doubt as well as second and third chances (Mt 18:22). Charity opens the way for hope. The Lord’s love steadily endures challenges.

**1 Cor 13:8.** “*Charity never faileth.*” While other gifts come and go—such as prophecy and knowledge, which can be used temporarily—charity, the pure love of Christ, will abide eternally.

**1 Cor 13:10 (NIV).** “*when completeness comes, what is in part disappears.*” Christ’s Second Coming and the end of the earth will fulfill the need for some gifts (for example, the gift of tongues). Paul wrote with an eschatological emphasis through 1 Cor 13:8–13. His point was that developing charity has eternal importance.

**1 Cor 13:11.** “*When I was a child, I spake as a child . . . but when I became a man, I put away childish things.*” The Corinthian Saints needed to grow up spiritually and realize what they thought was important was not as substantial as the highest values of charity that will endure forever.

**1 Cor 13:12.** “*For now we see through a glass, darkly; but then face to face: . . . then shall I know even as also I am known.*” In Greek the word for “glass,” *esoptron*, was used for mirrors made of highly polished metal. Their surfaces obscured the view so one had only a rough portrayal of reality. Another translation begins this verse, “Now we see a dim reflection in a mirror” (JB).

**1 Cor 13:13.** “*And now abideth faith, hope, charity, these three; but the greatest of these is charity.*” Paul repeats this triad—faith, hope, and charity—in seven other places, and we also find it written by other early Christians.<sup>44</sup> Its prevalence gives more substance to the theory that these ideas belonged to a more primitive record of Jesus’s teachings. Certainly, the message rings of divine truth.<sup>45</sup>

## Notes

1 F. F. Bruce, *1 and 2 Corinthians* (London, UK: Oliphants, 1971), 79.

2 C. S. Lewis, *The Screwtape Letters* (New York, NY: Simon and Schuster, 1982), 62–63.

3 “History, 1838–1856, volume F-1 [1 May 1844–8 August 1844],” p. 102, The Joseph Smith Papers, <https://josephsmithpapers.org/paper-summary/history-1838-1856-volume-f-1-1-may-1844-8-august-1844/108>.

4 See 1 Cor 1:9; 15:28; 2 Cor 1:19.

5 See Act 1:15–26; 22:14; Gal 1:14–16.

6 “*Sphragis*,” *Strong’s Exhaustive Concordance of the Bible*, available online at <https://biblehub.com/greek/4973.htm>.

7 Act 20:34; see also 1 Cor 4:12; 1 Ths 2:9; 4:11; 2 Ths 3:8.

8 Mishnah, *Kiddushin* 29b. Jewish rabbis taught, “A man who does not marry by the age of twenty has sinned.” For the Roman taxes levied on single adults, see Ken Campbell, ed., *Marriage and Family in the Biblical World* (Downers Grove, IL: InterVarsity Press, 2003), 144.

9 John W. Welch and John F. Hall, *Charting the New Testament* (Provo, UT: Foundation for Ancient Research and Mormon Studies, 2002), 15-5. Welch listed twenty-five biblical examples as evidence of Paul's wealth, including his education in Hebrew and Greek, that he had the means to hire a scribe and pay for papyrus or parchment and ink, and that Felix detained Paul in hopes of getting a bribe from him (Act 24:26).

10 The word *oikonomia* (translated in the KJV as "dispensation") in Greek meant "management of household affairs, stewardship, administration." It is found nine times in the New Testament—six in the traditional Pauline Epistles and three times in Luke, where it is most often translated "stewardship."

11 Herman J. Selderhuis and J. Marius J. Lange van Ravenswaay, eds., *Luther and Calvinism: Image and Reception of Martin Luther in the History of Calvinism* (Bristol, CT: Vandenhoeck & Ruprecht, 2017), 389; spelling modernized.

12 Eph 6:10; Php 1:30; 2:16; 3:14; Col 1:29; 4:12; 1 Ths 2:2; 1 Tim 6:12; 2 Tim 2:3; 4:7; Heb 12:1. "There were two-hundred-seventy professional athletic festivals in the Greco-Roman world." Ron Clark, *The Better Way: The Church of Agape in Emerging Corinth* (Eugene, OR: Resource Pub, 2010), 82.

13 Clark, *Better Way*, viii, 90.

14 "Hupópiázó," *Strong's Exhaustive Concordance of the Bible*, available online at <https://biblehub.com/greek/5299.htm>.

15 Lev 12:3-4. The purification period for women lasted forty days after giving birth to a boy and twice that time after giving birth to a girl. The rationale for this came from Eve's creation as the second human, so the Jews have twice as much "maternity leave" or time of rest for delivering a daughter. Even more interesting than the use of the number forty is the way the Old Testament text highlights the number thirty-three with birth and purification. The tie to the length of Jesus's life cannot be lost as the key number in addition to the circumcision as a sign of the covenant. "And in the eighth day the flesh of his foreskin shall be circumcised. And she shall then continue in the blood of her purifying three and thirty days." In our math this would add up to forty-one days, but they counted both the first and last day, so it is our forty.

16 Louis Ginzberg, *Legends of the Jews*, vol. 3, *Bible Times and Characters from the Exodus to the Death of Moses* (Oxford, MS: Project Gutenberg Literary Archive), 88. "Judaism must first submit to the three ceremonies of circumcision, baptism, and sacrifice, so Israel did not receive the Torah until they had performed these three ceremonies. They had already undergone circumcision in Egypt. Baptism was imposed upon them two days before the revelation on Mount Sinai."

17 For more, see my notes on 1 Cor 8:4.

18 See Num 16:14, 49; 21:5-6; 25:1-18.

19 See also Hos 12:10; Mosi 3:15; 2 Ne 25:24, 27.

20 G. W. H. Lampe, ed., *A Patristic Greek Lexicon* (Oxford, UK: Clarendon, 1995), 1014. *Strong's New Exhaustive Concordance of the Bible* (Nashville, TN: Thomas Nelson Publishers, 1990) defines *paradosis* as "from; transmission, a precept; spec. the Jewish traditionary law."

21 The term *paradosis* is found thirteen times in the New Testament as a noun and several more times in different forms (Mt 15:2, 3, 6; Mk 7:3, 5, 8, 9, 13; 1 Cor 11:2; Gal 1:14; Col 2:8; 2 Ths 2:15; 3:6). Some of these traditions refer to ritual behavior found not in the written law but in the ten thousand oral laws. Pharisees and others claimed that these oral laws began with Moses and were passed down for hundreds of years. They came into practice after the Babylonian captivity. Other teachings passed down may be new Christian ordinances or teachings as described in 1 Cor 11:2–12 and 15:29.

22 1 Cor 11:2; Gal 1:14; Col 2:8; 2 Ths 2:15; 3:6. The noun is used with the exact same tense only in 2 Ths 2:15: “Hold fast to the traditions which you were taught” (INT). In verb form, Paul used the word in 1 Cor 11:2, 23; 15:3; 1 Tim 1:20. *Strong’s Concordance* lists 120 other words that share the same root. “*Paredōka*,” Bible Hub, [https://biblehub.com/greek/paredo\\_ka\\_3860.htm](https://biblehub.com/greek/paredo_ka_3860.htm).

23 1 Cor 11:23. Looking beyond Paul’s writings to other early Christian sources, we find *paradosis* generally referring to unwritten sacred “tradition given by Christ, preached by apostles, guarded by fathers.” These teachings handed down through words or example included the sacrament of Jesus’s Last Supper and “the later activities of the Twelve.” Lampe, *Patristic Greek Lexicon*, 1014–1015.

24 1 Cor 7:32; 10:20; 14:5.

25 Gerhard Kittel, ed., *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1965), 3:679. *Kephale*, “head,” deals with the relationship of man and woman “at the very foundations of their creaturehood.”

26 Ben Witherington III, *Women and the Genesis of Christianity* (Cambridge, UK: Cambridge University Press, 1990), 168.

27 Paul’s orderly lineup did not disrupt the other scriptural admonition for men and women to work side-by-side as compeers, “suitable partner[s],” “counterpart[s]” (Gen 2:18 CEV, YLT), or “yokefellow[s]” (Php 4:3). By working in the same direction with God, men and women assist in building God’s kingdom on earth. Whether this team effort was described as an alignment, from the order of Creation, or as working side-by-side, the result is the same.

28 Jn 17:21–23; 1 Pet 3:7; Rom 8:17, and others described Christ, Peter, and Paul teaching husbands and wives to work together toward the goal of becoming joint heirs. Paul advocated mutually supportive relationships (1 Cor 11:11).

29 Paul repeatedly states that woman is not inferior to man (see 1 Cor 11:7, 11, for example). However, Josephus spoke for many when he said, “A woman is inferior to her husband in all things.” Josephus, *Against Apion*, 2.201.

30 Isa 50:1; 66:8; Hos 1; 3:1; Jer 3:8; 33:11; Jn 3:29; Rev 21:9; and so forth.

31 Paul’s words about the order of Creation can also be interpreted typologically. Later in this epistle, Paul refers to Jesus as the last Adam (1 Cor 15:45). Likewise, Paul teaches that the Church is “subject unto Christ” as Eve is subject to Adam (Gen 3:16; Eph 5:24; Moses 4:22). Alonzo Gaskill demonstrates that the Edenic Adam and Eve are types of Christ and His Church—the Bridegroom and Bride. Gaskill shows how Adam takes on characteristics of Christ and how Eve takes on characteristics of the Church. He explains that this typology has significant implications for why Paul depicts women as he does. First, in the Creation accounts of Genesis, Moses, and Abraham, we read the commandment, “Of the tree of the knowledge of good and evil, thou shalt not eat” (see Gen 2:16–17; Moses 3:16–17; Abr 5:12–13). Yet God gave this commandment only to Adam before Eve was created. Second, Adam

conveyed the command to Eve, who had to walk by faith. Gaskill explains, “Again, according to scriptural accounts, Eve had less information than Adam—she could not see as clearly, as it were—and thus Adam was to be her guide, to whom she was to cling. Similarly, you and I have less information about the things of salvation than do Christ and His prophets—we labor under a veil, as it were—and hence they must be our guides, to whom we must cling. To take matters into our own hands is to bring heartache and trials into our lives (as Eve did metaphorically into hers).” Alonzo L. Gaskill, *The Savior and the Serpent: Unlocking the Doctrine of the Fall* (Salt Lake City, UT: Deseret Book, 2005), 119. In this typological scenario, Eve as the Church works through the mediator, Adam as Christ. For the longer version of my argument, see Lynne Hilton Wilson, “Unveiling Women’s Veils of Authority,” *Interpreter: A Journal of Faith and Latter-day Saint Scholarship* 28 (2018): 148–149.

32 Bruce, *1 and 2 Corinthians*, 106.

33 Brigham Young, in *Journal of Discourses*, 26 vols. (Liverpool, UK: Latter-day Saints’ Book Depot, 1854–1886), 2:31.

34 Hugh Nibley, *Old Testament and Related Studies* (Provo, UT: Foundation for Ancient Research and Mormon Studies; Salt Lake City, UT: Deseret Book, 1986), 93, describes the covenantal partnership between God and a husband and wife as a system of checks and balances: “There is no patriarchy or matriarchy in the Garden; the two supervise each other. Adam is given no arbitrary power; Eve is to heed him only insofar as he obeys their Father—and who decides that? She must keep check on him as much as he does on her. It is, if you will, a system of checks and balances in which each party is as distinct and independent in its sphere as are the departments of government under the Constitution—and just as dependent on each other.”

35 Perhaps Paul repeated his messages on unity and equality within marriage to combat the culture in which the average middle- and upper-class Roman divorced four to five times. David Instone-Brewer, *Divorce and Remarriage in the Bible: The Social and Literary Context* (Grand Rapids, MI: Eerdmans, 2002), 73.

36 Richard Holzapfel, Eric Huntsman, and Thomas Wayment, *Jesus Christ and the World of the New Testament* (Salt Lake City, UT: Deseret Book, 2006). Wine was usually diluted: the average dilution for workers and the poor was ten parts water to one part wine. For holy days like Passover, wine was diluted with only three parts water to one part wine. A “strong drink” in the Bible was one part water, one part wine. And “new wine” was not fermented and thus was more like grape juice.

37 Larry Hiller, “When Should I Not Take the Sacrament?,” *New Era*, September 1983.

38 Understanding spiritual gifts was an enormous problem during the Second Great Awakening, which took place in America from about 1801 to 1837. During that period, experimentation with spiritual manifestations flooded religious debate. Itinerant ministers had hundreds of people experimenting with uncontrollable barking and convulsing episodes and claimed these were from God.

39 Bruce, *1 and 2 Corinthians*, 117.

40 Bruce, *1 and 2 Corinthians*, 124

41 Richard Lloyd Anderson, *Understanding Paul* (Salt Lake City, UT: Deseret Book, 2007), 117.

42 Neal A. Maxwell, “Repent of [Our] Selfishness’ (D&C 56:8),” April 1999 general conference, online at churchofjesuschrist.org.

43 “*Stegó*,” *Strong’s Exhaustive Concordance of the Bible*, available online at <https://biblehub.com/greek/4722.htm>.

44 Rom 5:1–5; Gal 5:5; Eph 4:2–5; 1 Ths 1:3; 5:8; Heb 6:10–12; 10:22–24; 1 Pet 1:3–8, 21.

45 Interestingly, Joseph Smith did not feel inspired to include charity among the gifts of the Spirit in D&C 46, but he often spoke of our need for it. I wonder if this is because he felt it stood in a category by itself or that it should be developed rather than received.